

- a. “*You will know them by their fruits*”. In the context of ministry and church life believers can help each other identify their area of spiritual giftedness by tasting and telling about each others fruits.
- b. *Spiritual gift analysis* through appropriate tools and tests like spiritual gift tests available in most nations.
- c. *Prophetic ministry*. Prophetic people often can “see” the area of peoples giftedness. After this, associate yourself with a person who is years and miles ahead within the very ministry area God has gifted you in initially. Carry his suitcases, learn from him, if possible live with this person, and rub off as much as you can, by asking questions after questions. Be his disciple.

3. *Apprenticeship: getting associated with masters in a specialised ministry and learn by doing.*

Be trained for a few days, months or years in relationship and with supervision of someone more experience than you, preferably someone in the very area of your own ministry calling. In this way, prophets would train junior prophets, apostles junior apostles, mature evangelists junior evangelists and so on. The apprentices would carry suitcases of their masters, pour water over their hands, live with them, see how they function, and loose their unduly respect due to a “holy man myth.” Unapproachable giants in “a class of their own” and spiritual superstars have done more to prevent others to discover their own giftings and callings than many may believe. If you learn from a person who has the same gifting and a similar calling than yourself, your learning curve will be phenomenal, because you learn in the very area of your giftedness - which will be most exciting to you - and dictate the speed of learning also: it will be as fast as you come up with really good questions.

This all should be carried out in the natural and healthy context of housechurches. Training should not really be an “out-of-body experience”. As housechurch planting is establishing new groups of believers in homes and multiplying them, the best way to be trained to do that is to actually see it working firsthand, and “to get infected with the pattern”, so we will reproduce it wherever we go.

Time and finances

Many are asking the question when they should “come forward for ministry”, as we say in Asia, and who will pay the bills. I want to be brief here, and say: you come, when you know you are called. And: what God orders he pays for.

Many are struggling with the whole educational system in a nation. It is often built towards preparing a person for a place in the economic work structure of the world, from which, in more than one ways, God wants to save us. One pastor recently said it like this: the most crucial years of each youth is, spent - or shall we say sacrificed? - on the altar of education, whereby the parents pour the fuel on the fire. As a result, many people do only consider to be disciplined in their late twenties, and often think back of many ‘lost years’ earning degrees they never needed anyway.” God is able to provide for those who serve him wholeheartedly. Those to whom you minister to will be empowered by God to empower you, also financially. One or two housechurches of 15 people each can easily finance one fulltime Christian in the West, and 5 to 10 housechurches can finance a fulltime prophet, evangelist, apostle or pastor in the rest of the world. You will experience Matthew 6:33 firsthand as you go in faith and make your first steps.

11. Ten Models of Church Multiplication

How to plant churches without manufacturing them

If you want to multiply churches, stop “planting churches!”

Jesus never gave an expressive command to go and plant churches. Many churchplanting movements have struggled to show biblical evidence that the New Testament actually commands churchplanting, but in vain. The whole core of the message of Jesus revolves around three very basic commands: “*Repent for your sins. Love your neighbour. Go and make disciples*”. This is our part. God’s part is: “I will forgive; I will accept your neighbour also; I will build my church.”

If we assume God’s own part for ourselves, to build his church, we will, in a way, usurp a responsibility that we do not have, taking the reign out of God’s hand and assume we can go and still build the “temple of God” any time of the day. This is not only a very awesome task, but it introduces into an area which God keeps for himself. If we do not stop at this yellow line, we may start manufacturing churches, creating assembly lines for it, franchising churches, experimenting with churches, building something that looks like churches, but we might simply be not much more like Saul starting to usurp a ministry which was not for him, namely to sacrifice on the altar which only the prophet was supposed to do. But as we allow ourselves to become part of God’s plan by accepting our very own responsibility to repent, love and disciple, he will use us accordingly in multiplying housechurches. If we do what we are supposed to do, God will do what he promised to do, and build his church. In this sense, true church planting actually starts when we ourselves stop trying to manufacture them. Discipling is at the very core of God’s message, and is a simple and effective way of multiplying ourselves. As we multiply ourselves, Jesus will be able to multiply churches, made up of multiplied disciples.

Five organic stages

The church should be where people are, in order to saturate (Matth. 13:33 Rom. 15 18-21) society with the glory of God. Each church should therefore be “a shopping window of God,” where people can see God and exclaim: “see how they love each other.” This needs to happen repeatedly, locally, convincingly, in order to allow neighbours of the churches to become and remain disciples of Jesus Christ.

Most churches go through 5 organic stages in their developing process and lifespan, which can be compared with the development of a human being:

1. *Conception*

The spiritual seed of a new church is conceived by someone, either individual or corporate. The person(s) is now “pregnant with an invisible church”. It can be a direct Word of the Lord, a vision, a calling, a growing conviction, or just being part of a church planting movement.

2. *Pre-natal phase*

During this planning time, the church of the future is being discussed (who, where, when, how, why) and everything is prepared for the birth. This is a good time for inspired dreaming about the future just like parents do when they know they are pregnant.

3. *Delivery*

The time of actually planting the church, declaring it open and functional.

4. *Visible growth phase*

The church grows and matures by addition, and, as any adults, finally reaches the time where the growth reaches a maximum

5. *Multiplication: giving birth to children.*

This is the time where the church multiplies itself, or, if it fails to do so during the appropriate time span, usually enters a spiritual menopause and ultimately starts to die. During the healthy multiplication process, the five-fold ministry develops, and starts to insure quality development and ongoing multiplication.

10 practical models of Churchplanting

Since there are many cultures, languages, ministries and different circumstances, there are probably countless ways to plant churches. Again, we should be creative, and not copy blindly other peoples models, looking fore recipes for success, and failing to listen to God individually. That is also why God is choosing the apostolic and prophetic ministries to “lay the foundations”, to do the founding and planting work, because of their inbuilt-ability to initiate, invent, be uniquely pro-active and prophetic.

However, I want to point here 10 models which seem to repeat themselves around the globe as general or generic models of churchplanting. They can serve as initial guidelines:

1. Planting House Churches

The goal is to plant a church movement through establishing churches in houses. A NT-model for this is Luke 10, where disciples go two by two and actually stay in the house of a “a man of peace”, a person who not necessarily is a Christian but is ready to open his house and his family for the message and presence of ambassadors of the Prince of peace.

A typical process of planting a housechurch has these seven steps:

- a. *Christians start sharing their own life* with it’s inbuilt gospel message for a period of a few days or some weeks with a “man of peace,” who could be a Christian or a Godfearer. They literally live in with the family that has opened it’s door. Those not-yet-Christians can be ideally their hosts, or interested people after an event like a public or publicized healing or exorcism or a conversion, or seekers asking for a church to be established in their own home or the home of a neighbour or friend.
- b. *Model a housechurch* with them and for them, eating, praying, sharing together, teaching each other how to live according to the Word of God.
- c. *Establish local elders* right from week one by talentspotting the future elders and spending significant and special time discipling this person or persons.
- d. *Insist on developing local and not foreign patterns* of church.
- e. *Build organically* and insure church multiplication as the housechurch reaches the limit of being organic and faces the danger of becoming organized. This needs to be prevented from the beginning.
- f. *Establish a local model of celebration*, if possible, of a number of housechurches meeting together, or with other churches in the same area, linked through the existing or emerging fivefold ministries.
- g. *See that apostolic and prophetic ongoing mentoring* is ensured and the housechurch pattern can reproduce itself.

Most housechurches today have between 8-15 members, and typically multiply every 6 to 9 months. They are lead by an unpaid elder usually working together with other elders of other housechurches for contact, teaching and planning. Sizes and forms of house churches vary greatly. In former communist Bulgaria, some house churches have been actual celebrations assembling up to 250 people, entering a house two by two or alone over a period of 6 hours (coming) in order not to attract attention of neighbours, employing silent ways of worship and teaching (no drums, no organs, guitars etc.) and leaving two by two again for the next 4-6 hours. In some housechurches in China, during such celebration-in-homes-structure sometimes more than 1.000 people received baptism. Some house churches meet at the same home, or in different places during the week, typically 4-6 different places, in order not to attract too much attention and allow for a number of hosts to be involved. There are (house)-churches which meet in caves, or those who simply rent a bus, meet in a different hotel room every week, under a tree, in an office at night times, in a restaurant family room, on a boat or ship, or other places.

2. Family Church Planting

This churchplanting method does not build on winning just individuals for Christ, but a whole family unit and seeks to start developing a new church with a whole newly converted family, which then is linked together with other families into multiplying housechurches. This is geared to see household conversions occur as in the case of Cornelius (Acts 10) or Lydia (Acts 16), and then form housechurches in the homes of the converted family.

To illustrate this, I will introduce a three step model which was developed in a predominantly Muslim context, but should be considered as only one of many ways to do it.

- a. Pass out the word that you are ready to pray for anyone with problems in the name of Jesus free of charge.
- b. If someone request your ministry, friendly ask for two conditions to be met:
 - (1) I am ready to come only if the whole family is present, because I do not want to do anything behind your back and I do want you to feel safe on your own safe ground.
 - (2) If I come, I want you to give me permission to explain what I am going to do when I pray in the name of Jesus, so that you can be sure I am not practicing magic.

If invited, the Churchplanter can share the Gospel of the Kingdom with the whole family present. No one will interrupt, because they want him to pray. After his presentation of the Gospel, he may go and pray for the usually sick/demonized person. He prays aloud, and usually leaves after his prayer right away. If something happens and people are healed/delivered etc., it is much better to respect the dignity of the family and let them process what they have heard and seen in the privacy of their own home. Otherwise they could feel “a religious defeat” in the presence of someone from another faith.

- c. If the family has decided after a period of processing what they have heard and seen, that they want to know more about Christ, they usually ask the Churchplanter to come again. This time, he again has one condition: the whole family should be present, like last time. If they agree, he goes with the firm intention to call the whole family to faith in Christ, to lead them into a family-based conversion process and to start a church with them that very day.

3. Radio Church Planting

The strategy is an apostolic use of the existing media of radio to plant churches. Rather than evangelizing the many in order to get the response of the few, and build them up into follow-up programmes, this strategy is geared in building a movement, which is specially suitable for geographically widespread nations, or where there is a severe limitation on Christians meeting together.

It could happen in 4 phases, similar to a model practiced by FEBC in China or IBRA Radio in the Middle East:

Phase 1: This phase usually already exists. It is the traditional evangelistic radio program usually producing the SRC, the Single Radio-Christian, who has decided to follow Christ through the messages he heard in the radio, but, as in the case of the estimated 3-5 million SRC's in the Middle East, may never see another Christian in his lifespan, miss out on the community and fellowship aspect of Christianity, and often remains lonely, weak, and sad. Traditional follow-up patterns like Bible correspondence courses do not change the SRC-pattern very significantly, and have only a very limited potential to reach the millions of listeners.

Phase 2: An additional programme like “How to be a better Christian”, “how to interpret dreams,” how to rear Children” etc. is introduced by the radiostation, geared at breaking the individual listening patterns. The SRCs are to invite trusted friends or neighbours and listen to this programmes *together*, with an emphasis on group discussions and studies etc.

Phase 3: A next step is the introduction of the “radio church”, the “Church in your house” or any other programme with a culturally appropriate title like “God in the house”. It's intention is to coach people into becoming a church. Usually this programme consists of a taped housechurch meeting in the local language and manners of the target group, where the listeners are encouraged to meet and participate according to the housechurch pattern which is broadcasted. The radio takes the place of the apostle or elder for a while. After modelling the housechurch pattern itself, the participants can be trained and taught how to plant and form housechurches by a short teaching programme on the same radiostation. This could happen 30 minutes or 1 hour after the radio-housechurch meeting was broadcast, so there is time for a corporate meal, as a part of the housechurch experience. After some weeks or months those who want to continue the new housechurch pattern they have observed, practiced and been taught, constitute themselves as a new “radio church”. They then write to the radio station, who inturn, in

Phase 4, connect the emerging housechurches with an existing network of churches in their areas to ensure their proper care and further apostolic oversight. FEBC has seen thousands of churches planted that way, and runs even a programme called “China Dawn” with the goal to plant 1 Million new churches.

4. Partnership between Crusade Evangelism and church planting

One of the biggest losses in the concept “Crusade evangelism plus follow up plus integration into local churches” is during step 2 (follow up) and 3, integration into local churches. Research shows that on average only 1 percent of so-called “new converts”, those who have actually prayed to “receive Christ” at a rally, will actually become members of local churches and cross step 2 and 3. The rest is not only lost, but often even vaccinated against the gospel, because they can seriously say “I have tried it, and it did not work”. However, there are ways in which this concept of rally-Evangelism, which will most probably not die out in the foreseeable future, can contribute to churchplanting. Two things are required: 1. an openness and willingness of the evangelist and his team to actually serve and help the local church leadership and their vision in their longterm work to multiply churches; and 2. a readiness to combine the evangelistic ministry with local apostolic ministries and develop local patterns of churchplanting.

As a result, instead of trying to incorporate seekers into existing churches, a process that will loose most seekers in the process, the goal is to plant new housechurches during the evangelistic event itself.

- a. Local or, if necessary, imported apostolic ministries will train existing Christians locally to start housechurches several months before the actual rally.
- b. Up to 10 seekers can be directed at the rally itself to register their names with a local housechurch leader of his area (village, region, PIN-Code area etc), who will then invite the seekers within 24-48 hours for a first housechurch meeting in the very neighbourhood of those seekers, either in the home of one of the seekers, or in the house of the housechurch leader. From there it is the responsibility of the housechurch leaders to develop this initial meeting into housechurches. This should by no means be a follow-up meeting, but the real thing, the housechurch itself. A religious follow-up meeting is much less attractive than a housemeeting with a meal; seekers are looking for spiritual parenting more than for bible-teaching; they need to be taught how to live naturally in a Christian pattern more than how to learn the doctrines of a particular church just yet.

If this is done strategically, out of 10.000 seekers in a large rally, where with the traditional follow-up and incorporation strategy usually about 100 will end up incorporated into churches, and 9.900 others who will not (a retention rate of 1 percent), the retention rate, those seekers incorporated into housechurches, will be typically much higher, some experiences are indicating that retention rates of 10 or even 15 % will be possible, in some extraordinary circumstances even up to 25-30 percent.

A similar approach can be used for showings of the Jesus-film. Instead of linking this evangelistic tool with the traditional follow-up cum-incorporation strategy, that same day or evening of the screening new churches can be formed with the new seekers. A churchplanting team of a local or nearby church can accompany the film team and stays back after the show for 2-3 weeks to model housechurches and celebrations, praying to detect and train future elders etc. In many countries where the Jesus film is shown, between 20% and 50% of those who have seen the film actually indicated they would like to follow Christ. This would be a permanent opportunity to start church movements amongst this high number of seekers in close cooperation with the film teams.

5. Planting churches by envisioning others

Planting churches is a work of the Holy Spirit. Some people, especially apostolic and prophetic people, are uniquely gifted for this and can simply catalyze and enhance the work of the Holy Spirit through other individuals, by inspiring and releasing a vision and new action in people. Such people “make others spiritually pregnant,” as David Yonggi Cho once put it, and new churches can be planted by inspiring and envisioning others to do so. There are many undiscovered, uninspired and therefore spiritually unemployed churchplanters in the world. They need to be strategically recruited to do so, usually following a three-part strategy; a. seek and find those who have a church planting potential; b. nurture it; c. release it.

6. Church Planting as a cooperation with a work of the Holy Spirit

This strategy is working through prophetically alerting and mobilizing the churches and movements of God in a given area to be open to respond and cooperate quickly to a special work of the Holy Spirit which he might choose to do if asked for, or following up one of his sovereign acts of grace. It follows the patterns of

- a. Asking God to extend his hand to do mighty things in the name of Jesus (Acts 4:28-32), or recognizing that he has already done so,
- b. and getting the churches ready to respond quickly to an “open door” and a “white harvest field” by planting multitudes of churches quickly through reorganising resources and people.

Examples of this are supernaturally prepared or revival situations, national or local crises leading to a new spiritual and unusual hunger amongst people, well known power encounters, healings and exorcisms, or a significant number of people with visions and dreams and other supernatural experiences which need an explanation. Amongst the Turkic Muslims in Southern Bulgaria in the early 1990s a number of churches sprang up amongst former Muslims due to many and unusual healings and exorcisms; however, many more churches could have been planted during that period, but not many were ready or flexible enough for this window of opportunity.

7. **Church Planting through personal Evangelism and Bible Study**

Together with specific housechurch-planting patterns, the traditional approaches of church and churchplanting will continue. One of them is for churchplanters to befriend others and start to call together a group of people in a Bible study which then develops into a traditional church.

8. **Mother-daughter-church**

This approach seeks to plant a new church or many new “daughter churches” out of an existing “mother church” by starting worship services or satellite churches to reach another geographical area or homogeneous group and allowing this group to use the mother church as a base, but develop its own worship style and culture.

9. **One building used by many churches**

In some countries it is difficult and costly for individual churches to buy a new piece of land and establish a church building for celebrations or traditional church services. Some churches therefore use the same actual church building to serve many churches. Through good planning, one church building can serve multiple congregations or/and a host of housechurches as a celebration centre. Some church building in the Middle East serve more than ten or twenty different churches, who all meet there at different times.

10. **Build a new church building**

This way of church planting grows around the concept of acquiring a piece of land for a new church building, and usually provide a trained pastor to start a new church. Either the church building itself serves as an attraction, and the building would come before the congregation, or the congregation already exists and insists to have a church building.

11. Building national Momentum

How to develop a critical mass, and leave the outcome to God

*As we lost our goal,
we doubled our speed.*
Mark Twain

Church history has seen many movements without real momentum; what we really need is momentum, and the movement, I am sure, will follow. A big avalanche starts with a small snowball starting to roll. Then it picks up speed, incorporates more snow and other material, and builds up momentum, reaches a critical mass, and becomes unstoppable. Webster's dictionary defines momentum as "*a quantity expressing the motion of a body or system, equal of the product of the mass of a body and its speed.*"

The housechurch has a very revolutionary and flexible ability to contain and build momentum. It has a huge potential for multiplication, it is flexible, and it can adapt very fast to a changing situation. But the main reason why I prefer housechurches to build up momentum rather than a movement is this: with momentum built up, *only God truly controls the outcome*. Should God wish to see 80% or 90% of the population of this world saved and incorporated in the church, a movement, no matter how visionary and daring it is, will most probably simply not have room to accommodate for the sheer magnitude of this type of vision at the present time. I am quite comfortable with the thought that God can very well accommodate this type of vision; and as we do our business of repenting, loving our neighbours and making discipling, he will do his business and build His church.

That does not mean we should not work towards goals. Goals are manifestations of our vision, statements of faith, they express today what we believe about tomorrow, and they release motivation and focus energy. Goals have an important mobilizing effect and can solve problems which emerge by only staring at the Status Quo. Some of the most beautiful developments take place when the body of Christ in a region or nation adopts a collective goal, a corporate mission statement what the Christians intend to do together about the future.

A small boy with a bow and arrow

Imagine a small boy who shoots at a barn door with his bow and arrow. After he shoots, he goes to the door, draws a target around the arrow with a piece of chalk he takes from his pocket. He then takes a few steps back, puts his hands proudly on his hips and says "Bullseye, right in the middle!" This behaviour is good for a small boy, but not for the church. Hebr 11:1 speaks of a future-oriented faith, a "certainty of what we do not see".

Who really rules nations?

In many nations which are caught up between political and religious ideologies, personality cults, moral decay, growing organized crime, ecological and economical developments which seem to go out of control, one question appears on more and more peoples' lips: who really run nations? And in this regard, an age old prophecy comes back to many in vital importance: "*Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. Therefore, you kings, be wise, and be warned: serve the Lord with fear and rejoice with trembling, kiss the Son.*" (Ps 2). The Lord Jesus Christ is the one this prophecy speaks of; he is the very one who said "go and make disciples of all nations." Only a master of nations can speak this type of language unashamed. Many heads of States, Presidents, Chancellors, Dictators, Kings and Generals as well as their staff know deep inside themselves, like Pilate of old, that they have no real power "if it were not given to them from above" (John 19:11).

Since the days of Moses and Aaron God is raising prophets in every generation, to speak into the very lives and circumstances of nations. Even today God raises people like Paul Cain (USA), Bernard Ancoma (UK), Jeremy Sunderraj (India) or Erich Reber (Switzerland), who already have or will speak regularly into the lives of Presidents and other heads of states on God's behalf.

In the very near future many national governments will have a tremendous choice to make, as Jesus fulfils his promise: "*The meek shall inherit the earth.*" This God-given inheritance begins with prayer, is received in prayer, and ends with prayer. And only the meek are meek enough to truly believe that; that is why they will experience it.

Discipling nations

It is part of the God-given task of the local church to “disciple the nations”. Many of us are familiar with discipling one or two people; but how do you disciple a village, a street, a city, a region, a people group, a nation?

How did Jesus disciple people? He invited everyone, and chose some to be his special apostles. Then he shared his life with them, literally showed them how to live, how to die, and how to do the “works of God”. The result was a mixed people movement, some followed him, some rejected him, *and all knew about him*.

A disciple of Jesus is following his master in community with other disciples. Jesus does never identify himself with any one single Christian fully, but he identifies himself with “the church”, his body on earth. An individual Christian is not yet “the full gospel”; the local church is. The individual Christian “knows in part”, is a member but not a representation of the full body. An individual Christian may act on behalf of Jesus as an “ambassador of Christ” in a special mission or task. But every believer is ultimately “dead to himself and lives in Christ.” The new life in the spirit is corporate, not individual. God has taken us away from us. This is important, because it means that the place to disciple people is the local church. This also has an important consequence: the way to disciple the nations is through multiplying churches until we have enough of them. No evangelism nor bible study or discipleship programme, no matter how excellent and sound, will ever achieve what only the local body of believers can do: to disciple each other and their neighbourhood in real life, teach each other how to live in spirit and truth, change each other’s values and lifestyles, offer accountability, correction, love, grace and forgiveness, be an ongoing mutual encouragement to each other, and make Jesus transparent to each other and the world around us, so that people will not only hear and read about, but truly “see and understand” the Gospel, so that all know and see what there is to know and see about Jesus.

A church in walking distance of every person

For each human being to “see and understand” (Rom 15:21) the Gospel of the Kingdom, expressed through the local Body of Christ, there needs to be a vibrant fellowship - a shopping window of God - in walking distance of every person in each nation. The yeast of the Kingdom must work “all through the dough” (Mt 13:33). No person should be out of earshot of the life of the local church, there should be no “neutral territory” where people simply do not know about Christ. The church needs to be God’s outstation on earth, and needs to be found in every village, community, kral, neighbourhood, barrio, highrise building and apartment block of a given nation. These churches need not to be perfect, nor will they ever be; but they need to strive as much as they can to be of New Testament quality and calibre, so they will not only fill, but truly “disciple” a nation. If we need to work at the quality of our churches, than this is the place to begin. And if we find out we do not have enough churches within our nation, then we have to plant whatever number is necessary. In short: we need the right quality of churches in the right structures in sufficient quantity in all the right places. Most populations of nations multiply because families as their basic unit multiply. As long as the Church relies on methods and strategies leading to addition and not multiplication, the great comission of discipling whole nations will simply never be accomplished.

Objectives before methods

Since David Barrett published his booklet on 700 global plans to evangelize the world, there are even more plans and initiatives out there which ultimately want to see one methodology or the other reach global proportions.

Every Christian, says Pastor Bill Hybels of Willowcreek Community Church, Chicago, should answer three basic questions: What, Why, and How. 1. What do you ultimately want to achieve (and how do you measure it)? 2. Why do you want to achieve this goal and not another?; and 3. How do you intend to achieve your goal?, which speaks of means and methods, the way things are done. The problem is, he says, that most Christians start the wrong way round, with the methods first. Then they find some reasons for keeping up doing what they are doing, and often enough do not end up getting done what they originally wanted to achieve. The methods have become the goals, and are now an end in themselves. We all stand in the danger to fall in love with methods so much, that we start to believe that “the Evangelisation of the world” has to do with spreading this or another method across the globe. This is far from the truth.

Wanted: the whole soup

One of the excellent slogans of the evangelical “Lausanne Movement for World Evangelisation” is for “*the whole church to take the whole gospel into the whole world*”. The church itself, as we have seen in church history, has been the biggest part of the problem. As God is making the church “whole” again by allowing it to return to it’s relational, organic and truly holistic life, a missing piece is restored to the equation: the

wholesome nature of the church. In many nations Christians know that “it seems as if God is up to something; a “new apostolic reformation,” as C. Peter Wagner calls it in his book “Churchquake”. I will illustrate it in a picture: it is as if God is bringing about a new wholeness of the original church, with all necessary elements and ingredients, according to an apostolic and prophetic pattern. If it were a soup which God is brewing, he would be adding spice by spice, ingredient after ingredient, patiently waiting for the whole meal to be balanced and cooked to perfection, and then go and feed the world. Many of us humans may not have his heavenly patience, and stand close by the pot, excitedly snatching away a pinch of salt and this or the other ingredient, translate it into a new ministry sensation or spiritual wave, create ministries and organisations around each ingredient and cover the globe with them. We overlook that one part is not the whole piece, the ingredient is not the soup, and the effects of even a right and vital ingredient alone will not satisfy for long. In other words: Let God finish cooking his soup! My suggestion is this: God seems to be rebuilding the quality of church first, and if that quality reaches its right proportions, it will find and develop its own structures everywhere and spread itself globally, propelled by God’s means, infecting everything it touches like a heavenly virus, transforming society and all people groups with its God given spiritual DNA according to the law of the critical mass.

Discipling, not filling

Being brought up in the German world where there are areas and places today with 20.000 or more people without a single evangelical church, I felt I entered pure heaven when I arrived in Florida, USA, for the first time. In a superficial research I once did in Sarasota, Florida, I found out to my astonishment that there is about one evangelical church for every 650 inhabitants of that town, about 30 times the saturation level of some areas in Europe. However, and I hope my American friends will forgive me for saying so, in everyday life I had to reluctantly admit that I did not feel much difference between the two worlds. “*Some contend that many nations are evangelized - yet they remain significantly undisciplined,*” says James Engel. “*A power-driven, top-down style leadership built large churches but tragically fell short to disciple people. As one Christian leader in central Africa said: ‘The missionaries brought us salvation but never taught us how to live.’*”

Discipling speaks about introducing a new quality of life first, and then address the issue of quantity. Christians in many nations have told me something to this extent: “If the quality of the present day church in its garden variety form does not change drastically, we might very well fill our whole country with churches of the prevailing kind, but will we then truly disciple it? We think not.”

Jim Montgomery of “Dawn Ministries” contends we need to work towards the goal of having a church for every 500 to 1.000 inhabitants in each given nation. However, this calculation is based on a typical traditional church with an average of between 50 to 100 people. Each person, sociologists say, can effectively influence only a limited number of other people with his ideas and values. As there will be many more housechurches in the future in each nation, two things might happen: the average church will become smaller and sociologically reach fewer people, compared to the traditional “small church” of 50 or 100 attenders. At the same time, it will become more powerful in its witness, because it again regains its organic dimension, is placed in real life, and develops a huge multiplication potential. I still believe therefore, that it is a good strategy for the Body of Christ in any given nation, region or city to work towards an initial goal of seeing one church for every 500 to 1.000 people planted. Because this process will be geared at reaching a certain kind of saturation level - where a natural limit is reached - this type of process is called saturation church planting - planting as many churches as are needed to fill the land with the presence of God.

Saturation church planting, if it is carried by a significant minority or even the majority of evangelical churches in a nation, creates several important dynamics: it creates a goal-oriented unity based on strategic vision; it reduces competition, and it focusses all our energy towards a common direction.

I have found it helpful to use some graphic illustrations for these dynamics:

How to eat an elephant

The missionary task which Jesus left us is an undertaking of mammoth proportions - as large as an elephant. Its size alone is sometimes depressing and laming. In Africa, there is a proverb for such cases: “*How do you eat an elephant? Simple: cut it into small pieces!*”

Applied to our situation: the incredible responsibility and task of saturating nations with the gospel must be distributed equally on many shoulders all over the world. Each person works in their locality doing what only they can do towards the common aim. The individual pieces (sharing the work) are ideally just the right size that they can be achieved in a given time span; the pieces are neither so large that they destroy or discourage us, nor so small that someone starts to believe that he can do it all alone. This process reminds us of what Nehemiah did in envisioning the people of God to rebuild the walls of Jerusalem together. After envisioning

them, he distributed the work towards a common goal, and gave each family a piece of work cut out for them. As a result, they were not just piling up an ungainly pile of rocks, but were truly building a wall.

The rabbit hunt

In a traditional rabbit hunt, hunters hunt a rabbit with dogs. Before the hunt begins, the hunters wait on the starting place with their dogs. It's interesting to have a closer look at those dogs. Before the race starts, they are all nervous, bark, bite each other, mark some territories, and generally make a din. That all changes, the moment the horn sounds, and the rabbit is released. In an instant, these dogs are transformed. They suddenly have a powerful common denominator: get the rabbit! Shoulder on shoulder they chase the rabbit until they catch it. The dog which is more interested in biting the others, marking trees or just barking decides on his own to leave the chase.

A rather rough interpretation of this comes from South Africa: Today, many evangelistic and missionary projects and many of our groups, movements, churches and fellowships can be compared to those dogs in this picture, often enough as they are before the start! What they truly need is a 'rabbit', a common, concrete aim for working together; a goal which is large enough to challenge each of the participants thoroughly and to motivate them to join in a common strategic process with a clear focus. Or, as Paul puts it: "If the trumpet does not sound a clear call, who will get ready for battle?" (1 Cor 14:8)

The competing ants

Picture two ants standing in front of an elephant. Both argue, which of them will eat the elephant.

The average evangelical church today has around 100 members. Given certain sociological factors, a local church has an evangelistic potential of typically a factor 10, that is, it can effectively touch the lives of about ten times as many people as they have active members. A church of 100, then, can "reach" around 1,000 people in their basic cultural, ethnic and social layer of the society with the gospel. That means that in a city of 15,000 inhabitants, we need realistically about 15 churches - one for each 1,000 inhabitants. That does not mean each church will have to grow to 1,000 members, it means that each church has a task - the piece of an elephant - of reaching the lives of 1,000 people. Many churches are able to speak of competition, when a second active church is founded in a small town with 15,000 inhabitants. Not only both these churches are necessary, but another 13 are probably needed in excess of the existing number, to reach a total of 15. In other words: there is no need to fight which ant eats the elephant. The only solution is to call for more ants. If the magnitude of the goal is realistically clear to all churches in an area, competition is reduced, and former competitors can become colleagues and then, hopefully, friends.

PIPS

Where to start and how to arrive at such a nationwide process? In the Appendix I am providing some more information on what has become known as "the Dawn strategy", a strategic approach to build a movement to saturate nations with churches. For the purposes of this book, I want to highlight four strategic keys, *people, information, prayer, and strategy*.

People first

"God's method is a man." Like John Knox of old in Scotland, who prayed "God give me Scotland or I die", there are men and women of God who, more than others, know and carry a special agony and burden, a true pain for their nation, city, region or people group. Often they are apostolic or prophetic people, carrying a heavy load on their shoulder which others rarely understand. They are often tearful and rather broken; in essence they are modern apostolic fathers and mothers, pregnant with God's dreams, ready to give birth to a nationwide vision. Often you will find them ready to carry the last responsibility, go any distance, sell their house, car and spiritual birthright, do anything, walk on water and go through fire, if necessary, to see their nation saved. Historic movements of God never started with committees. They always started with visionary individuals. That is why such people need to come first in priority. They are the ones anointed for leadership and servanthood, and around them a national movement can emerge.

Information

"The truth shall set you free." The devil likes the Christian endeavour to be clouded in a mist of confusion, where we do not realize whether we march backwards or forwards, where we do not know our Status Quo nor the direction where we go from here. That is why we need information. The way to get that information is twofold: we pray, and we ask questions. Prayer will reveal things supernaturally, which God wants us to know;

to systematically ask questions is what we call research today. Like Josua and Kaleb, as they spied out the promised land, we need spirit-directed research on the “harvest force” (the church) and the “harvest field” (the world), pray about the mismatch between the task of seeing a church in walking distance of every individual and the situation today; we need to observe the signs of the time; we need to read and interpret the newspapers, statistics, trend analysis and whatever helps us to understand the nature and magnitude of the unfinished task in a nation. Since we cannot really love what we do not know well, knowing our country better allows us to love it better. And love is one of the strongest motivators on earth. If someone, for example, can read that his own country, district or city really needs 10.000 more churches; and that if the present day church continues the way it does things today, it will not change the spiritual state of the nation significantly in the next 200 years; and then puts down that research result to continue reading his newspaper without been deeply stirred and becoming restless, then this person might have singled out himself from the spiritual leadership of a process to change his own country for the time being. He might change his mind later, but those with a passion, on whom God has placed a true spiritual calling and a responsibility will react different to figures and facts, because they know these numbers represent a profound challenge: real people with real names, faces, addresses, pains and problems, and with an eternal soul at stake, should the church continue it's trot. And such motivation will mobilize the right people to mobilize others.

Prayer

When a man kneels, God deals. Prayer pleads with God for a nation, and fuels vision and passion. Prayer moves mountains, raises the dead, heals the sick, restores the wounded, blesses those who curse, asks forgiveness for sins and therefore heals the land, and touches the fathers heart. Our strengths sometimes separate us; but prayer humbles us all again, and therefore it unites us. Prayer is not only a means “to do better spiritual work”, it is spiritual work itself.

Since prayer is essentially communication with God, and good communication is two-way communication, prayer also involves God speaking back to us in one way or other. As we pray for the very discipling of nations through the mass multiplication of the presence of Christ in housechurches, alone and together, in small groups or triplets, that wonderful prayer strategy invented by my fatherly friend Brian Mills, or as a housechurch, in traditional churches or in “houses of prayer for all nations”, places of permanent 24-hour prayer initiated by people like my friends and spiritual colleagues Amaury Braga from Brazil or Raju Abraham in Uttar Pradesh, India; as we pray in our huts and homes, cars and buses, celebrations and networks about finishing the overriding task God has given to all of us, God starts speaking to us, usually alerting the prophets amongst us first (Am 3:7-8), uniting the church through spiritual vision, combining the fivefold ministries in strategic synergy, prompting us to see in His word revelations which we overlooked for far too long, awakening more and more people in the night to intercede, giving dreams and visions, and ultimately pour out His Holy Spirit on all flesh to shake us all awake to the redemptive purposes of God in our time.

This type of prayer goes far beyond the “God-my-name-is-Jimmy, please-gimme-gimme-gimme” type prayers, which my friend Dr. Victor Choudhrie calls ‘goat-prayers’, because from the distance you only hear the real key word sounding like ‘meee, meee, meee’. It pleads with God about the very destiny of nations. And the very people who start to pray these kind of prayers, will be drawn irresistibly into becoming part of the solution to their own prayers. Jesus told his disciples to “ask the Lord of the harvest to fling out workers into His harvest” - and the next moment they find themselves part of those who went out themselves.

Strategy

Strategy is how we use our limited resources towards a specific goal in the most economic and efficient manner. Strategy focusses energy. As good stewards of God's talents, we will need to work intentionally; unlike in giving gifts, the right hand does need to know what the left hand is doing. For national momentum to emerge and grow, we need to search and find those called and gifted by God for that very purpose; we will recognize them at their special spiritual burden; then we need to find and release God's prayer leaders to initiate and develop prayer momentum, start a process of research and prayerful analysis to get our facts right. As we pray about this, God may then choose to speak to us about “the specific way forward”; and as this “prophetic message”, a spiritual battle cry that immediately resounds in the hearts of other Christians, is picked up in the housechurches through conferences, celebrations or from house to house by word of mouth, God's people will be mobilized towards a common goal and objective. Then they will need a strategic framework for their activities, very much like a river needs a valley or a dam guiding the flood into the right direction. Within this strategic framework, the apostolic and prophetic ministries will be able to function freely, and the churches in each locality, city, region or nation will be able to move as one. “*Find purpose, the means will follow*”, says an advertisement across my street in Madras. As the Body of Christ in a nation finds it's redemptive purpose, the means - spiritual generals, equippers, housechurch elders, money, plans, methods etc. - will follow.

As an example of a national strategy I have included in the Appendix the action steps which emerged from the DAWN-strategy, which was first developed in the Philippines and has since then been discovered in numerous nations.

APPENDIX

1. DAWN: Basics of the Discipling-A-Whole-Nation-Strategy
2. A sample strategy outline of a state in India

1. DAWN

*"Dawn is a vision
that suggests a process
that can develop into a strategy"*

"DAWN is the best delivery system that I know to bring the practical insights of Church Growth to the local church. It emphasizes the right goals and the right methods."

C.Peter Wagner, Professor of Church Growth, USA

"DAWN is a one way summary of the Great Commission"

former Methodist Bishop in Zimbabwe

DAWN works in close cooperation with WEF - the World Evangelical Alliance, AD2000, AWEMA and other regional and global networks.

1. DAWN is a vision

DAWN is a vision that flows out of our Lord's command to make disciples of all nations. It takes literally the idea that the Lord wants nations to be discipled. To do this, DAWN calls for the mobilization of the whole Body of Christ in whole countries in an optimum strategy to saturate a country or nation with evangelical congregations.

DAWN aims at the goal of providing an evangelical congregation for every village and neighborhood of every class, kind, and condition of man in the whole country.

DAWN wants to see every existing church truly incarnate the Lord Jesus Christ in all his beauty, compassion, power, and message in the midst of every small group of people - 500 to 1,000 in number - in a country on a long-term basis. It wants to see such churches multiplied so that no person in a country is out of range (either in a practical or cultural sense) of the living Christ.

When this is accomplished, it is not assumed that the Great Commission for a country has been completed, but that the last measurable goal has been reached towards the discipling of that country.

With a witnessing congregation in every small community, it will be possible to communicate the gospel in the most direct and productive way to every person in that land. Every person in the country will have the optimum opportunity to see the gospel lived and preached by his own kind of people in his own setting.

Everyone will have a reasonable opportunity to make an informed, intelligent decision for or against Jesus Christ, and will have a church to attend where he can be further discipled should he become a believer.

The penultimate step for completing the Great Commission among all the peoples in a country will have been reached.

2. DAWN suggests a Process

2.1 Identify the potential leaders / Watchmen

These are the national leaders anointed and equipped to lead a nationwide project, people, who like John Knox, will say "Give me my country or I die."

2.2 Complete the initial research and analysis

The extensive data gathered about the size of the Body of Christ in a country and the task that remains is used to challenge leaders to develop a national strategy and hold a DAWN project.

2.3 Develop a network of intercessors

Each National Committee is encouraged to include a prayer leader on its committee. This person is responsible for identifying and mobilizing a nation-wide network of intercessors.

2.4 Hold Initial Rally

This first public meeting seeks to expose leaders and pastors of the nation to the initial results of the study of the Church and society. At this time the expectation is that the Lord will touch their hearts in the same way that he touched Nehemiah's. They are invited to support further research and studies, which will be very valuable at a national congress one year later.

2.5 Form National Working Group

This group represents each major segment of the church, and has ultimate responsibility for developing the project.

2.6 Complete the in-depth research

This further study seeks to understand the factors that are impacting the growth or decline of the church. Special attention is given to the models the Holy Spirit is using in the land.

2.7 Develop the prophetic message

Based on the second phase of the research, the information gathered will be used by the leaders to determine what the Holy Spirit would have them accomplish in the coming years. Part of this message is expressed in a specific goal for new churches, such as 50,000 churches in the Philippines by AD 2000 and more recently 20,000 congregations and churches by AD 2000 in England.

2.8 Hold a DAWN Congress and set national goal

For the 100 to 500 top denominational and service organization leaders. At the Congress, a national faith projection for the planting of new churches is set and a commitment is made to saturate the nation with living cells of believers.

3. DAWN develops into a strategy

After implementing the first eight steps outlined before, the national strategy begins to emerge as the goal for new congregations is implemented by the various churches, fellowships and denominations. As each one independently works toward the same objective, synergy increases the possibilities of implementing the vision. Experience in various nations has demonstrated that the following thirteen elements are crucial in reaching the whole nation:

3.1 Develop a Comprehensive Plan

The DAWN concept is firmly rooted in God's plan that all nations and peoples should turn to Him. His command is that we should go and make disciples of all peoples. Half-hearted measures will not work. A strategy that does not take into account every person of every class, kind, and condition falls short of the Lord's command and desire. (Gen 12:3; 18:18; 22:17; I Kings 8:41-43; Isa 2:2-4; Rom 16,26; II Peter 3,9)

3.2 Develop a Systematic Plan

This concept is based on Old and New Testament models of systematically occupying the land. Joshua was challenged with the idea that every place that the sole of his foot would tread upon would be his. The Gospels record several times that Jesus went about all the cities and villages (in Galilee), teaching in their synagogues and preaching the gospel of the kingdom... (Matt. 9:35 etc.).

Of Paul's systematic approach it could be said that all the residents of Asia heard the word of the Lord, both Jews and Greeks (Acts 19:8-10). In Rom 15:21 Paul states the goals of evangelism: "They who have no news of him shall SEE, and they who have not heard shall UNDERSTAND." (John 1:46; Math 13:33) Many such models in scripture suggest a systematic approach. No haphazard, disjointed approach is going to make a lasting impact.

3.3 Develop a Christ-Centered Plan

The DAWN concept is wholly Christ-centered. The primary message of this strategy is that Jesus Christ himself might become incarnate in every small grouping of people, whether it be villages or city neighborhoods. Every person in a land needs to see the risen Lord alive and powerful before his very eyes. This becomes possible when there is a group of spirit-filled believers gathered in a congregation of any size in every small community of 500 to 1,000 people.

3.4 Build a Whole Country Approach

The DAWN strategy is built on the great practical and emotional values of a whole country approach. The world is conveniently divided into about 230 geopolitical entities called nations that have a great number of factors that tend to unify them. In most cases the emotional value of patriotism provides a driving force for Christians to see their country won to Christ. This was exemplified by Paul who went so far as to say he was willing to be accursed for the sake of his people Israel.

3.5 Develop a Strategic Prayer Network

What the Lord wants most to happen, Satan wants least to happen. In developing plans for discipling whole nations in response to the Lord's final command, we can expect great opposition from the enemy. Built into the DAWN strategy, therefore, is a strong emphasis on intercession and spiritual warfare.

3.6 Utilize the Power of Information

The DAWN strategy releases the incredible power of correct and appropriate information. This is what we sometimes call the "Nehemiah effect." When the happy, comfortable Nehemiah learned of the devastation of his homeland, he risked everything to do something about it. The same thing has happened time and time again when national Church leaders faced the reality of their situation. Gathering information about the size, growth rates, successful methodologies, and many other items about denominations, missions, and service organizations provides tremendous insight into what it is the Holy Spirit is doing and wants to do in a country. Such insight is an invaluable tool to aid in the development of an effective prayer ministry.

3.7 Deliver a Prophetic Message

In gathering information about the Harvest Field and Harvest Force, a clear picture emerges of the direction the Spirit is moving. This prophetic message to the Church is a glimpse of the country and its Church from God's perspective.

One role of the prophet is to communicate vision, a picture of what can happen and what God wants to happen. Without such a vision, the people perish - with such a vision, people's hearts are set on fire.

3.8 Set Challenging and Realistic Faith Projections

Goal setting is a modern term for the biblical concept of faith, without which it is impossible to please God (Heb. 11:6). Dr. Peter Wagner says, "Power is released through setting positive goals that otherwise remains dormant. It is a biblical principle that God seems to honor." When a denomination or the Church of a whole nation sets its sights on a certain number of churches to be planted by a specific date, incredible things happen.

3.9 Emphasize »The Best Method Under Heaven«

Data gathered from around the world clearly shows a high correlation between number of new converts added to a denomination and the number of new churches planted.

Each new church planted yields 30-, 60-, or 100-fold increase. The most rapidly-growing denominations are usually the ones that put greatest emphasis on church multiplication. The DAWN strategy puts highest priority on church multiplication, sometimes called the best evangelistic method under heaven.

3.10 Function as the Body

When the Body of Christ functions effectively as a body incredible power is unleashed. The DAWN approach brings the Body together in a way that takes advantage of the strengths of unity but avoids many of the pitfalls.

This unity comes in working towards a common goal, rather than around specific projects that take people out of their local congregations.

3.11 Mobilize the Denominations

DAWN takes advantage of the great potential of denominations.

The remarkable growth seen in many nations is coming about through denominational growth programs. Denominations have the organizational ability to make exciting things happen!

3.12 Enlist Help From Para-church Organizations

DAWN helps para-church organizations truly function alongside the Church in the discipling of a nation. It helps them carefully examine their ministries and restructure them where necessary so as to provide maximum help in church multiplication.

3.13 Keep the National Strategy Alive

The DAWN concept provides a frame of reference for a national strategy. The national goals provide a framework for evaluating and planning cooperative efforts of all kinds. Planners of such activities can modify their programs so they contribute most directly to church multiplication on a national level.

A full development of these principles with many illustrations and models can be found in the book *DAWN 2000: 7 Million Churches to Go* (1989), by Jim Montgomery, and, from the same author, *And then the End will come...* (1996)

2. Sample of a strategy outline

Saturation Church Planting - Strategy outline for a state in India

(x: we have withheld the real figures for security reasons). This should not be copied, but each state or nation will need to develop it's own strategy according to the gifting and calling of the persons God is calling to lead such a process, plus according to the contextual, that is political, philosophical and geographical, factors.

I. What: A Church in walking distance of every person in the state.

It is the objective of this strategy to spread the Gospel of the Kingdom of God through establishing vibrant fellowships of christians believers throughout our state, until noone is outside the immediate neighbourhood of a church.

II. Why: Because God's plan to disciple the nations requires our participation

The local church is God's chief agent in spreading His glory to the nations, in seeing whole neighbourhoods as well as whole nations disciplined, and in allowing people "to see and understand" the Gospel of the Kindom in it's fullness. God is comprehensive and strategic in his purposes, and we need to reflect this spirit in our attitude and actions (Eph. 3; Mt. 28:18-20; Rom 15:17-21; 2. Peter 3:9; 2.Tim. 2,4).

III. How: Through a systematic process of Research, Prayer and Strategy

1. **Research:**
 - a. to gain a clear understanding of the current status quo of the harvest field and harvest force;
 - b. to provide a basis of understanding for the leadership of the church for cooperative setting;
 - c. to understand the remaining task of discipling our state
 - d. to identify prophetic Models of Hope to encourage, mobilize and constantly fuel a goal-oriented movement towards SCP of our state
 - e. to establish a permanent research centre

2. **Prayer:**
 - a. Mobilize intercession and prayer for our state,
 - b. as well as for the key leaders and objectives of this strategy,
 - c. inside and outside our state
 - d. gathering of prophetic intelligence ("what do the prophets say about our nation" - Amos 3:7
 - e. develop spiritual mapping

3. **Strategy:** With the end in mind, "How does a disciplined state like ours look like?" we strive to attain these goals through a concerted goal-oriented movement which defines together "who does what where by when".

We envision the day in this generation, when there will be a housechurch or a congregational church in walking distance of every person in our state. It will by then have become impossible for any citizen or visitor of our state to live unaware of the claims and essence of the Gospel of the Kingdom of God. Every one of the growing population of (x) million people in AD2005-2020, living in (x) of different districts, (x) people groups, (x) city-colonies, (x) villages, every family and individual will have the possibility of making an informed decision for or against becoming followers of Jesus Christ.

To achieve this, we have developed this 3 phased plan to develop a goal-oriented saturation church planting movement, enlist and recruit new and existing participation, prayer, training programmes for churchplanting, involving innovative strategies like radio churchplanting, allow goal-ownership to be developed at every level, and mobilize and equip local believers to be God's main agents of this process of transformation.

Phase 1: reaching the "critical mass" level of (x) churches by AD2007

Phase 2: reaching a goal of (x) churches by AD2015

Phase 3: reaching saturation level of all of our state by AD2020

A. Research strategy

towards saturation church planting in our state

Present situation

There is sufficient research material on the harvest field, through India Census 91 and related research information. There is no sufficient harvest force information on the church and mission situation available. (x) million population at present, (x) growth rate. Population by AD 2005 will be (x) million. Currently there are about (x) housechurches and churches in our state.

We see research as a determined effort of bringing light to the task of discipling our state, and to mobilize, fuel, constantly re-focus and finish the saturation church planting movement, dispelling the current fog of uncertainty about the mission situation, and help steer a cooperative movement towards the goal of a church in walking distance of every person in our state.

We plan to accomplish this in three phases for three purposes: Mobilisation, Evaluation, and Closure.

- a. *Mobilisation:* Initially more information (ca. 80%) on Harvest Force and less (ca. 20%) on Harvest Field is necessary, since the motive is general mobilisation of the Body of Christ into the right direction at a goal setting process.
- b. *Evaluation:* 2 years into the movement, a more thorough mid-term evaluation research will be necessary, to ensure that the movement is on track, lessons from mistakes are learnt, and the goal is reinforced.
- c. *Closure:* Towards the final stages of the movement, more detailed research on overlooked pockets of population, last minute or new developments, still unreached people groups as well as new adjustments need to be researched and implemented strategically.

Information, Interpretation, Application

We believe in gathering information on the harvest force and harvest field. This information will be collected by information gatherers, field-workers, interviewers.

Interpretation of the information is the process of prayerfully weighing and analyzing this information in the cultural, spiritual and geographical context, in order to develop a framework of understanding and not allowing one element to dominate or outweigh others. This will be done by teachers, pastors, prophets and evangelists.

Application (of the interpretation of the information) is the process of turning information into strategic action. This will involve apostolic ministries at many levels, in close cooperation with the other equipping ministries.

Research Centre

In order to integrate all three aspects of research and ensure ongoing fueling of this process with pertinent information it is desirable to set up a permanent research centre in our state. This will gather firsthand information, stories of Hope, prayer items, as well as monitor constantly the development of the church towards reaching it's destination, as well as linking up with other research centres in and outside India.

Research Plan

Train researchers by (x) date.

1. *Initial research* for Phase 1 will include general church growth information: a. physical location of church; b. date planted; c. number of regular attenders; d. is church growing, stable or declining; e. language of meetings.

“Models of Hope” - prophetic and well growing models of church growth and churchplanting in our state, which can show the way forward.

Quality-Research towards a continuous minimumfactor-oriented strategy.

2. *Mid-term research*: More comprehensive information on church and update information on harvest field.
3. *Closure*: Detailed and meticulous information on all pockets and segments of population, as well as new church developments.

B. Prayer

for saturation church planting

Prayer: Constantly being in touch with God, hearing God’s voice and doing what God says. Satans key strategy to prevent God’s plans from happening is to keep apostles and prophets, pastors and evangelists, teachers, intercessors and churchplanters far way from each other.

We will focus on:

- a. Prayerful reconciliation between ministries
- b. Identify prayer leaders for our state with a calling and gifting in prayer as well as in empowering others to pray.
- c. These prayer leaders need to teach and develop fulltime intercessors for each district.
- d. Mobilise regular intercession and prayer for key objectices and key leaders of the process in our state. They need to pray for the research and researchers, the leaders, the key equippers, the goals, and the vision itself.
- e. Gather prophetic intelligence (Amos 3:7) - as people pray and intercede for our state, God will speak to them, in dreams, visions, through scriptures, pictures, prophecies and the like. Secure and gather this information and inspire and encourage the Body of Christ with this information.
- f. Undertake spiritual mapping, focussing also on the weak areas of the enemy and engage prophetic action
- g. Link prayer and housechurchplanting
 - Develop prayer walking for colonies and villages to cover all of our state in intercession
 - Develop prayer triplets (3 Christians praying for each 3 Not-yet Christians regularly)
 - Develop Prayer Triplets into housechurches

C. Strategy

Focussing on a movement of multiplying housechurches, we believe that the key instrument of discipling our state is the local church. Gods spirit is clearly pointing out that most of the churches will be housechurches (care groups, cell-churches), and some will be traditional congregational churches. We see a housechurch as a local expression spiritual family of believers in a house, to share lives, teach and equip each other, typically of a size of 10-20 people, with the express purpose of multiplying themselves.

Action steps

- a. Gather key visionaries and decision makers for 2 days of fasting and praying about the insights of the research to arrive at a corporately owned pre-digested prophetic message for the church by (date)
- b. Arrange a state-level goalsetting conference of 3 days with all decision makers, mission and church representatives, to arrive at a corporately owned first short term goal towards SCP in our state (Date) as well as a group of leaders corporately owning the vision, the goal and the process.
- c. Implement a multiplication strategy of leadership

- (name of an apostolic father) to secure and build a base of operation (office, secretaries, creative solitude) then ongoingly relate to 12 other apostolic leaders overseeing 3-4 districts each
- d. Each of those apostolic leaders multiply themselves through similar discipleship groups, until each district is covered
 - e. Each housechurchleader is to be equipped and trained by local members of the five-fold ministry team, who are in relationship with other regional or statelevel equippers, who work, if possible, in relationship with (name of apostolic father).
 - f. Train trainers in the five-fold ministry first. Conduct schools of Prophecy, Evangelism, Apostolic Ministry, Teaching and Pastoring with proven servants of God who are gifted in those areas, where those with a potential in the same area from within our state will be recruited, nurtured and released into those ministries.
 - g. Let the trainers recruit further key recruiters and housechurchplanters/elders from those groups:
 1. Women; 2. Youth; 3. Clergy, fulltime Christian workers, pastors, missionaries
 4. Businesspeople/professionals; 5. New converts; 6. the Retired; 7. the Disabled.

Those go through the following three steps of the training plan:

- A. *Redeemed past*. The focus is on counseling and healing. Each person should go through an equivalent of YWAMs “Divine Plumblin”. This involves repenting of all known sins, restoring consequences of sins committed themselves (e.g. give back stolen goods), basic family and marriage counselling, healing relationships (father, mother), deliverance and exorcism ministry, if necessary, to ensure they are liberated from the past, do not carry unnecessary and probably sinful or spiritually oppressive baggage.
- B. *Spiritual gift analysis*. Each participant will go through a spiritual gift analysis, where he is helped to discover and function within his gifting and calling. This is done through mutual encouragement within the context of the housechurch (“tasting each others fruits”), spiritual gift analysis or the prophetic ministry, or a combination of those.
- C. *Spiritual apprenticeship and practical “learning by doing”* within a housechurch context. This is where all disciples enter into the specific training groups of the five-fold ministry trainers and prepare for ministry placement; prospective and potential prophets will “*pour water over the hands of another senior prophet*” etc. It is the phase of “learning by doing”, the emphasis is on “teach them a little, let them practise a lot” (as opposed to traditional seminary model “teach them a lot, let them, practise a little”). By doing this within the context of housechurches the disciples have internalized the patterns of housechurches and will be able to plant other churches as they go into other villages and colonies or towns to connect with their respective regional and local five-fold ministry teams.

Suggested Materials

General

Donald McGavran, Founders of the Indian Church, CGAI, POB 512, 13/2 Aravamuthan Garden Street, Egmore, Chennai 600 008, India

Christian A. Schwarz, Natural Church Growth, Diedersbüllerstr. 6, 25924 Emmelsbüll, Germany. Fax (+49)-4665-252

Watchman Nee, The Orthodoxy of the Church. The Gospel Book Room, T.C. 2/1444, Pattom, Trivandrum 4, Kerala, India

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Literature on House Church

Bob Fitts, The Church in The House, 5851 Kuakini Hwy. #107, Kaulua-Kona, HI 96740 USA Fax (+1)-808-334-9673 Email BobFitts@compuserve.com

Dr. Met Castillo, The Church in Thy House, Alliance Publishers, 13 West Capitol Drive, Pasig, Metro Manila, Philippines

Material on and from DAWN

Dawn Fridayfax; Great stories about the Great Commission, weekly 1-page up-to-date information written by Wolfgang Simson about what God is doing around the world, available on subscription base through fax, mail and email.

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Jim Montgomery, DAWN 2000: 7 Million Churches to Go

Jim Montgomery, Then the End Will Come, Sequel to "Dawn 2000"

Roy Wingerd, DAWN Research Handbook

Brian Mills, Developing a Prayer Strategy

Cathy Schaller, Dawn Intercession Handbook

all available through Dawn Ministries, 7899 Lexington Drive, Suite 200-B, Colorado Springs, CO 80920, USA

Literature on Cell Church

Ralph W. Neighbour, Jr., Where Do We Go From Here? Touch Publications, Inc., PO Box 19888, Houston, TX 77224, USA

Larry Kreider, House to House, House to House Publications, 1924 West Main Street, Ephrata, PA 17522, USA

William A. Beckham, The Second Reformation, Touch Publications, PO Box 19888, Houston, TX 77224, USA

Church Growth and the home Cell system; Church Growth International, Yoido PO Box 7, Seoul 150-600, Korea

Howard Astin, Body and Cell, Making the transition to Cell Church a first-hand account, Monarch books, Broadway House, The Broadway, Crowborough, East Sussex TB6 1HQ, England

About the author

Wolfgang Simson functions as a strategy consultant, researcher and journalist within the Dawn International Network (see below). After working as a social worker and Taxidriver in Stuttgart, Germany, he later studied Theology and Missions in Switzerland, Belgium and the USA, and did extensive travelling to research growing churches and churchplanting movements. He is a board member of both the British and the German Church Growth Associations, and editor of the Dawn Fridayfax. Wolfgang Simson is of Hungarian, German and Jewish descent, and is married to Mercy (Indian). They have three sons, and currently live in Madras, South India.

Dawn International Network

The Dawn International Network is a vision- and friendship-based global strategy network, not a headquartered organisation with members or staff. The goal is to facilitate, be available to and cheerlead national and regional movements for saturation church planting led by those individuals, groups or movements God calls and gifts from within each nation or people group or area for that express purpose.

1. The network welcomes those people, movements, organisations, churches and denominations to participate as long as they share a vision and a practical conviction for saturation churchplanting, and appreciates and blends itself with other and similar networks, like the World Evangelical Fellowship, AD2000, the Lausanne Movement and others.
2. Within the network participants are encouraged to relate to each other as friends, not just formal colleagues. The core vision is to see the Kingdom of God to be extended through the multiplication of New Testament churches leading to the "discipling of nations" (Mt 28:18-20), not individual or organisational or denominational goals reached. There is no membership, rather a dynamic link system, within which every group or person defines the amount and quality of relationship or imput he or she wants to give or receive.
3. Every participant brings a certain core competence to bear upon the task of saturation church planting on a national or regional scale. This can be moral support, research, writing, intercessory, financial or administrative abilities, or any one of the five-fold ministries. Everyone is therefore encouraged to function

within his or her God-given gifting and speciality to blend into an informal strategic partnership towards the spiritual transformation of a nation.